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the democratic movement is the political phase of the mental awakening of the people, exciting into conscious activity the mass of opinion of which government is the organ and to which its functions must respond. The particular shape which the constitution of government may assume in such circumstances will be determined in any given country by the traditions, habits and character of the people; but as the suffrage in some form or another is a historic agency of western civilization for participation in the conduct of government, it naturally follows that a wide extension of the suffrage will be a common incident of political progress in Europe and America. But the suffrage does not create force, it applies force, and legislation which violates this distinction destroys the value of the suffrage as a social dynamometer and tends to restore primitive conditions of conflict in which the real preponderance of effective force is ascertained by actual trial. Upon this point the United States has had abundant instruction from the results of negro suffrage in the South, but Mr. Bradford fails to avail himself of it. He actually mentions as an evidence of the value of universal suffrage that "the two races have lived side by side, with the exception of a few local riots, in perfect peace," and thus lightly passes by one of the most serious problems of American politics. The crux of that problem involves the lesson of popular government more completely than any other manifestation of the times, and in missing it the author has directed his speculations to the externals rather than to the substance of politics.

HENRY JONES FORD.

Pittsburg, Pa.

Anglo-Saxon Superiority: to What it is Due. By EDMOND DEMOLINS. Pp. xl, 427. Price, \$1.00. Second edition in English, translated from the tenth French edition by Louis Bert Lavigne. London: The Leadenhall Press, and New York: Charles Scribner's Sons, 1899.

M. Demolins' book has had a striking success from the moment of its publication two years ago. To the American reader even the concession implied in the title is surprising, for the author is a Frenchman writing for the French. Moreover, in the many reviews and discussions called forth by the book (quoted in appendix), there is hardly a hint of protest against the title. It is plain talking when M. Demolins says: "We are familiar in France with that deluded state which consists in being shut up in a beatific and exclusive admiration of ourselves, and singing to ourselves that we are '*la grande nation*,'"

that we are in advance of all other countries, etc. Mean-time we do not perceive that the world is going on, and going on without us " (p. 33). There is at least one hopeful sign for France in her "decadence," so freely discussed by the French reviewers of the book, when the author is praised for his honesty and patriotism, not denounced as a slanderer and an Anglo-maniac.

Our author finds in the Anglo-Saxon character the explanation of the superiority of the Anglo-Saxons over all other nations. Individually they excel in independence, enterprise and practical judgment. The relative weakness of the French in these regards he thinks is due to the faulty educational system and home training in France. These faults, in turn, result from a wrong social ideal and organization; France is a nation of the "communistic formation," while the Anglo-Saxons are of a "particularistic formation;" the one has "a tendency to rely, not on self, but on the community," the other "to rely, not on the community, but on self." This is the root of the difference.

The author finds the French education, in contrast to the English and the American, to be superficial, covering too wide a range of subjects, unpractical because dealing with phrases more than with the real world. It is imparted in huge boarding schools where the care of eyes and health, and the development of enterprise, energy and self-control are all made subordinate to the one purpose of passing a government examination and becoming a public official. In the home-training also is lacking every influence that will cultivate a spirit of self-reliance. The French parent feels that he must establish his children in a position and with property; he does not aim to develop in them the ability and will to win it for themselves. With all this goes an exaggerated estimate of the honor attaching to public office and a corresponding underestimate of commercial, agricultural and manufacturing callings. In a word the French training does not "form men." Such are some of the evils described, the Germans coming in also for their full share of the condemnation.

The French "mode of education" has dire results for France, argues M. Demolins. That each child may be provided with a *dot* or portion the number of children is closely limited,—a political and military danger. The disdain of industry reduces wealth production, makes a nation of stock-exchange speculators and frugal economizers unfitted to employ their own capital, and compromises the financial situation of the nation. Unprepared for the "struggle for existence" the Frenchman can not successfully meet his Anglo-Saxon competitor and adapt methods to changing needs in distant markets. Though the Frenchman clings to his material home with a more primitive instinct of communism, finding in it a safe refuge, he does not make

it a place for comfort, he can not carry it with him to the ends of the earth as can the individualistic Anglo-Saxon. "The communist always looks as if he were only encamped in his ancestral dwelling; the particularist seems as though he had been fixed for centuries in his transitory home." Thus is explained at once the genius of the Anglo-Saxons in colonization and their stability in new political conditions. As great a difference is found in the French and Anglo-Saxon conceptions of patriotism, the one being founded on political ambition, the other on the independence of private life. The Anglo-Saxons' love of freedom makes them more hostile to socialism than are the Germans and French. It gives them sounder notions of social solidarity, and better ideals of social service, and has led them farther toward a social state favorable to the development of character and the promotion of happiness.

M. Demolins' book is truly French in that it is first of all entertaining, while its tone of conviction is well fitted to capture the judgment of the reader. Then one asks whether it is sound, or merely a sweeping and fallacious generalization. The suspicion arises that it has all been made too simple. It is so evident, for example, that many important influences besides those mentioned united in determining why North America is to-day an Anglo-Saxon and not a French continent. And though there is much of truth in the comparison, the American, and doubtless the English reader, flattered by the good things said of us, wishes rather than believes them to be true. Nevertheless no one can read this book without stronger faith in the old truth that there is no national greatness without greatness in the individuals that make up the nation.

It is less the truth set forth than the skillful and dramatic presentation that is the real cause of the unusual success of the book. The spread of the English-speaking peoples, which is illustrated graphically in a map accompanying the volume, has excited the admiration and the envy of the French. They have seen the power of France decline in the scale of the world's politics and industry, while the English-speaking countries have leaped forward in wealth and population. Why is this? Our author appears to have studied the evidence carefully and to have found this answer. It fell on the Parisian ear with the charm of novelty, of completeness, of simplicity. This was, however, not the true order of the author's thought. The student who has heard M. Demolins' lectures in Paris on the importance of individualistic home-training, in which the Anglo-Saxons furnish the stock illustrations, one who even glances at the announcement of the Society of Social Science which the author represents, finds a more probable explanation. "The aim of this society is . . . to

promote the development of private enterprise." A group of French thinkers, convinced of the evils of excessive officialism and bureaucracy in France and the tendency to socialistic thought and action, have been working to develop a sounder sentiment on political questions. M. Demolins has been the most tireless of workers in this cause, and, studying widely both history and the facts of contemporary society, he has become more fully convinced that the era of communism is in the past, that future progress along social lines must be in the development of greater energy, independence, self-restraint and self-respect in the individual. This is the principle of far-reaching and permanent validity which he has succeeded in stating with true Gallic piquancy while appearing merely to discuss a question of immediate practical importance to the people of France. The book was not written primarily to explain the superiority of the Anglo-Saxons, but to prove the superiority of the individualistic over the communistic view of the direction of social progress.

FRANK A. FETTER.

Stanford University.

Bevölkerungslehre und Bevölkerungspolitik (Hand und Lehrbuch der Staatswissenschaften gegründet un Kuno Frankenstein 1 Abteilung Band 6). By ARTHUR FREIHERR VON FIRCKS. Pp. 492. Price, 13.50 mk. Leipzig: C. L. Hirschfeld, 1898.

The author of the foregoing volume is a highly esteemed official in the Prussian statistical service. He has here attempted to present the salient facts of demographic statistics and to draw some general conclusions as to the proper attitude of the state in view of the tendencies in the evolution of the population.

The statistical portion of his work is exhaustive and painstaking. He has collected a mass of material which is of value to the specialist and is richer in all that relates to Germany than that presented in other hand books. He has not hesitated to wrestle with some of the more complicated problems of population statistics, notably the census of occupations which is luminously treated. Nor do the difficulties of mortality tables deter him from his purpose of popularization. Here as elsewhere he is authoritative, correct and heavy.

The author's work when he is dealing with the facts of population is excellent, but his reasoning on them is cumbersome and platitudinous. After a brief discussion of whether a rapid increase of population should be a national ideal, he gives us a short and perfunctory disquisition upon the doctrines of Malthus, and passes over to the more sympathetic consideration of the effect of modern life on the